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# THE LUTHERAN Witness

*Official Organ of the Evangelical Lutheran Synod of Missouri, Ohio and Other States*

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*January 13, 1948*

VOLUME LXVII - No. 1

v.67

*Church of Our Savior,*
*Gibson, Valley Stream,*
*Long Island, New York*

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**The Lutheran Laymen's League** for its 1948 National Lutheran Laymen's League Convention has selected New Orleans, La., as the convention city. The dates are June 25 and 26, and the Jung Hotel will be the headquarters.

**Christmas Eve services** at Mount Olive Lutheran Church, Minneapolis, Minn., member of the Augustana Synod, were scheduled for 7, 8, 9, 10, 11, 12 P. M. and 1 A. M. The Rev. Reuben K. Youngdahl, a brother of Governor Luther Youngdahl of Minnesota, preached at each of these services and also at two morning services on Christmas Day.

**Bishop Fedor Ruppeldt** last November was installed in Bratislava as bishop of the Western District of the Lutheran Church in Slovakia. Nearly three thousand persons witnessed the ceremony. Bishop Ruppeldt is the author of many books and articles, among which is a volume entitled *Slovak Lutherans in America.*

**Public schools** in Thuringia, Germany, are no longer permitted to give courses in religion. The Lutheran Church of that state has made plans to solve the problem of providing religious instruction for the 300,000 children in the area by training laymen to serve as catechists. Permission has already been received for the establishment of a seminary at Hainstein near Eisenach which will offer an eighteen-months training course for Lutheran catechists.

**Immanuel Lutheran College**, Greensboro, N. C., last year received from the United States Government two buildings destined to serve as a dining hall and a recreation center. When Dr. Henry Nau, president of the school, found it impossible to secure laborers to dig the ditches needed to connect the buildings with the city water and sewer systems, a number of students, especially the football team, volunteered to do the job. No further comment on the fine Christian spirit of co-operation shown by our Negro brethren is needed.

**Our frontispiece** shows a photograph which editors dream about but seldom see. The photographer is W. C. Eckenberg, A. R. P. S. The design of the church shows what limited funds can do when intelligently applied. Pastor of the church is the Rev. W. F. Donahue.

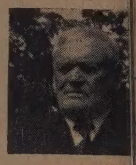
**An extremely rare celebration** occurred on Nov. 22 when Mr. and Mrs. Fred Hack of Peace Lutheran Church, Grenfell, Sask., Canada, observed their seventieth wedding anniversary. A short service was conducted in the church by the Rev. W. A. Busse, the pastor of the couple. Mr. and Mrs. Hack are still able to live alone in their house, though they are ninety-two and eighty-eight years old, respectively. Congratulatory messages from Their Majesties King George VI and Queen Elizabeth of England, Prime Minister Mackenzie King of Canada, and Premier T. C.

Douglas of Saskatchewan were among the many which the couple received. The picture shows five generations of the Hack family: front row (l. to r.): Mr. and Mrs. Fred Hack, Mrs. Gus Heineman with Baby Bryan Maier, and Mr. Gus Heineman; rear row: Mr. and Mrs. Fred Heineman, and Mrs. and Mr. Oscar Maier. All are members of Peace Lutheran Church.

**The Rev. Bernard J. Holm, Ph. D.**, pastor of St. Matthew's Lutheran Church, Washington, D. C. (ALC), has accepted the call to the presidency of Wartburg Seminary, Dubuque, Iowa. Pastor Holm is a graduate of Wartburg College and of Wartburg Seminary. He earned the degree of Doctor of Philosophy at the University of California.

**Dr. Martin Graebner** on November 11 was active in meeting with "Pfarrer" of the "Landeskirche" in Neuendette Bavaria, and in other towns of tha cinity. While in Neuendettelsau, he advantage of the opportunity to pla wreath on the grave of the sainted "F rer" William Loehe, who sent Dr. Gr ner's grandfathers, both on his fat side and on his mother's side, to Am as missioners a century ago.

**Francis Marion Young** of Ti Nebr., born Jan. 21, 1849, was instru and baptized by Pastor H. H. Sagehorn on April 24, 1947. Pastor Sagehorn writes: "Mr. Young never was connected with a church. I called on him about four months prior to the day of his Baptism and inquired whether any pastor was visit him, and he gladly accepted my service



F. M. Young

**The last meeting** of the Board of F eign Missions resolved to send a call former Chaplain W. Harry Krieger serve as missionary in Japan. If he a cepts, he will be given a chance to atte the language school of the University California at Berkeley. This opportun is also given to the Rev. and Mrs. Geor Shibata, with a view to having them ser as missionaries in Japan. The Board Foreign Missions resolved some time a to undertake mission work in Japan if ar when permission to enter that countr could be secured and all steps that a called for by synodical regulations whe such a new mission venture is contem plated were fulfilled, such as securing th sanction of the College of Presidents an the Board of Directors.

**Bethany-Trinity Ev. Lutheran Church** Waynesboro, Va., until 1941 known a "Coyner's Congregation," in 1947 observe its 175th anniversary. The oldest entry i the church record is that of a Baptism performed April 6, 1772. In the congrega tion's cemetery, about eight miles nort of Waynesboro, stands the monument t Kasper Keinadt, the ancestor of many members in our congregations who now go by the name of Coiner, Koiner, Coyner and Kyner. The sainted Pastor Frederick Kuegele, noted author of English sermon books and other publications, served the congregation for thirty-seven years, 1879 to 1916. The congregation now worships in its beautiful church in Waynesboro, dedicated in 1925. The Rev. Karl Maier has been the congregation's pastor since 1929.

G. V. S.

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THE LUTHERAN Witness

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# *Editorial*

## ransfiguration

Our Church observes the Festival of the Transfiguration our Lord on the last Sunday after the Epiphany each ar unless there is only one Sunday after the Epiphany. This event forms, as it were, the climax of our Lord's anifestations and should therefore be remembered anally.

The Epistle for the day appropriately gives St. Peter's ewitness account of the event. The Gospel is according St. Matthew. The Gradual applies Psalm 45 to the Transuration: "Thou art fairer than the children of men: grace poured into Thy lips"; and it emphasizes His majesty, as vealed on the Holy Mount, by adding Psalm 110: "The ord said unto my Lord: Sit Thou at My right hand until make Thine enemies Thy footstool." The Collect offers e petition which rises from the believer's heart as he nders the meaning of this day: "Mercifully vouchsafe make us co-heirs with the King in His glory." The Inoit reflects the effect of the occasion on the three forinate disciples who witnessed it and saw the Lord's face ine as the sun and His raiment white as the light, and t. Peter exclaimed: "It is good for us to be here. . . . Let s make three tabernacles."

The lightnings lightened the world: the earth trembled nd shook.

How amiable are Thy tabernacles, O Lord of Hosts: my oul longeth, yea, even fainteth for the courts of the Lord.

W. G. P.

## Happy New Year!

Happy New Year! How often we again have heard, urselves have spoken, these words! The words themselves xpress a wish. However, the majority of people speaking hese words do so merely as a customary New Year greeting, ttering the sound of the words without in their mind and eart attaching to them their real meaning. At best, the vords are merely a friendly gesture. But they should be nuch more than that.

Happy New Year! We are much need that this wish should be a prayerful one and be fulfi There is little true happiness in the world today. Accor to outward appearance the people of our own country at so in Europe and in other parts of the world — are ha a happy, glorious good time: they have more money they ever had; food and drink and clothing they ha plentifully; also comfortable homes with modern con veniences and the enjoyment of not a few luxuries. But all this is on the surface. We have actually hit upon evil days. Beneath the outward veneer, there is confusion of thought, dread of things to come, and much unrest because of alarming economic, political, and moral situations, such as the instability of our present economic system, the lack of peace even after World War II, international conflicts, and the dread of another war, and, finally, the dropping of the age of criminals to an all-time low of sixteen years.

In their unhappiness men flee from God. Just that is their mistake, for "happy is that people whose God is the Lord," Ps. 145:15. So the Bible teaches, and likewise experience. It is man's sin that has brought unhappiness into this world. As long, therefore, as man remains in his sins, lives in sin — which means that as far as he is concerned, he is living without God in this world, yea, living in rebellion against God — man cannot cheerfully face the problems of this life nor dispel the fears of death. The pity of it all is that it need not be so. God has provided better things for man, though man himself is undeserving of them. Through His Son, Jesus Christ, God has reconciled the sinful world unto Himself. This reconciliation God offers to the world by means of the Gospel. All who by repentance and faith accept God's offer of salvation, enjoy His grace, are given the power to resist sin and to live a happy life, glorying even in tribulation, "knowing that tribulation worketh patience; and patience, experience; and experience, hope; and hope maketh not ashamed, because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us." Rom. 5:3-5.

Happy New Year! God graciously grant that such be ours through Jesus, our Savior. And may this same happiness that we enjoy come to the hearts and lives of many others as we in this new year spread the good news of salvation by proclaiming the angel's Christmas message: "Fear not, for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Savior, which is Christ the Lord." Luke 2:10-11.

J. H. C. F.

## The Editors to the Readers

To many readers the entrance, every two weeks, of the LUTHERAN WITNESS into their homes is a new experience. Just how many new readers are included in the number of new subscribers reported for this issue, as compared with the first issue of 1947, would be hard to establish. But the relation of subscribers to readers in the case of religious periodicals is very conservatively estimated in the ratio of one to three, and accepting this figure, our increase over the subscription list of a year ago — 65,000 — would signify that we are reaching about two hundred thousand persons day whom we did not reach a year ago. (Our subscription in January, 1947, was 240,000, and today it is 305,000.) Old readers will therefore not take it amiss if by way of reducing ourselves to so large a contingent of new

readers we shall say a few things well known to those who have constituted our "public" in 1947 and in earlier years.

With each issue of the LUTHERAN WITNESS, we should say, first of all, the Missouri Synod reader receives a message from the church body in which he holds membership. This paper is an "official organ." Its interests are those which bear a relation to the doctrines, program, projects, the religious and secular connections of the Missouri Synod. Its business is to keep the people in this Synod advised as to what is going on within its boundaries and what is the progress of the various missionary and educational undertakings in which it is engaged. It must bring to the attention of the members of our Church the various needs of co-operative effort, chiefly expressed in certain amounts of money that must be raised, as the work of the Church moves from one phase into another, and this sometimes means moving from one continent into another — a most thrilling experience.

In performing this task the Editors are well aware of their responsibility, rather staggering when you think that, at a low estimate, a million people depend for this information, and for much of their interest in tasks which without such intelligent interest must languish and die, upon the contents of this paper. Not possessing infallibility, but, much to the contrary, being subject to errors of judgment, no matter how good the intention and no matter how careful the preparation of the matter which goes to the printer, the Editors read with some trepidation each issue as it comes from the press and are happy when it appears that no untoward errors mar the pages once more, by the grace of God, issuing forth to the thirty-two points of the compass.

The reader can also be of some help in making this paper a good synodical organ. He can send us news from his area, news items bearing on the progress and activities of our Church, or casting light upon the kind of day we are living in, significant events in the various church bodies, especially Lutheran, and in the world of politics and of human society in general. Such letters, magazines, newspaper clippings, we solicit most urgently; they are the indispensable means of any attempt to give the reader a wide horizon of judging from the standpoint of the Word of God and of Christian conscience things going on in the Church and nation.

The reader can also help us by indicating where we have gone wrong either by reason of incomplete information or inadequate judgment, and this becomes important when editors or contributors have in any way departed from that norm of all spiritual truth: the Holy Scriptures. Indeed, such reminders, if they should become necessary, are a duty we all owe each other if the testimony of our Church is to retain that pristine pureness, that power of persuasion and of inspiration, which characterized the editorial efforts of our fathers.

Through such co-operation with our readers, with our synodical officials, and especially with our pastors we hope to make this 1948 volume of the LUTHERAN WITNESS in every way worth while.

G.

## Science Falsely So Called

Even in the times of the Apostle Paul there was any amount of deception and folly practiced under the name science. Today there are many who have a superstitio reverence for the name science and scientific. Many h only a hazy notion concerning the meaning of science. en a newspaper columnist distinguished between scier and common sense. The word *science* comes from t Latin word *scio*, which means *I know*, and simply refe to those facts and truths which men have discovered, which may known to us through our senses. We know that wa freezes in a temperature below 30 degrees Fahrenheit. know that if salt is added to water, water will become sa If we boil an egg for ten minutes, it will be hard-boil These are scientific truths. And so we can go on to ev more difficult truths. There is nothing supernatural a wonderful about science. It simply means the plain tru which people may discover through experiment and e periences. If common sense is really sense, good sense, rests upon scientific facts. This also shows that there c be no contradiction between the Bible and science. T Bible nowhere tells us that a truth which has been scien fically demonstrated is not true. The Bible does tell us th God has at times interfered with the laws of nature, and v must admit that God, who has created heaven and ear can also change its laws upon occasion, as He wishes. Othe wise God would have created something greater than Hir self. Then God would not be God, but His creation wou be God. Science can teach nothing about what God has do and what He has not done. Science tells us nothing abo the beginning of the world. It tells us nothing about t end of the world. Those are things which belong to that which Paul has said: "No eye hath seen and no ear ha heard." They belong to those things which God has reveale to us and told us. From all this we see that the wo *science* is one of those words that have been so misunde stood and therefore used with little discrimination. Let u become fully aware of this word's exact meaning, restri it to its proper place, and refuse to be frightened by it.

S.

## Down to Sixteen! When Will It Again Be Up?

The average age of criminals in 1890 is said to hav been forty-eight years. Since 1940 the alarming increas in juvenile delinquency has lowered the average crime ag to that of sixteen years. Many factors have contribute towards this end: the movies, radio, the "funnies," demoral izing cheap literature, the lack of discipline in schools, th undue prominence given to matters of sex, evil companion and the low moral standard of our age. In the fina analysis, however, youthful delinquency is to be traced t the home. A gardener knows that if he would have a goo flower bed, he dare not leave it to itself, but must give i his careful attention: the soil must have the proper nourish ment, the weeds must be pulled out, insects must be de stroyed, the flowers need plenty of sunshine and moisture dry stems and leaves must be cropped off. Even so th garden of the home needs careful attention if it is to produc good boys and girls. "Train up a child in the way he should go; and when he is old, he will not depart from it," Prov 22:6. "And, ye fathers, provoke not your children to wrath but bring them up in the nurture and admonition of the Lord," Eph. 6:4. The children of today are the men and women of tomorrow. That makes child training a m[illegible] of such great, far-reaching importance. Even here the saying of the Savior holds good: "Without Me ye can do nothing," John 15:5. We need more Christian homes: parents in whose heart there is true faith in their Savior and whose life is motivated by love to the Savior; parents who realize the responsibility toward their children to instil in them, by means of the Word of God, that same faith and love; parents who are concerned about what their children do, where they go, what they read, with whom they associate, how they are getting along in school (sending them, if possible, to a Christian school); parents who themselves set their children a good example, are faithful

active church members, and take their children with
n to church; parents who provide for their children
per companions, good reading matter, and the oppor-
ity for wholesome entertainment and pastime. As soon
not before, we have more such Christian parents and
ristian homes, will the crime age be up again, out of
bracket of youth. That would also at the same time
uce the number of crimes in the higher age bracket.
present situation puts a tremendous responsibility upon
Church: to see to it that the homes of its members are
lly Christian homes and to reach out to the non-Christian
nes and, by means of the Gospel, to turn them into
ristian homes. The Word of God is as powerful as it
r has been, but it cannot exert its power in the home
t is permitted to remain in a dust-covered Bible, nor
it exert its power upon the people of the community
Christians fail to make it known. J. H. C. F.

## e Rabbis and the Carols

Was it bigotry or was it breaking a lance for the
erican principle of the separation of Church and State
en Isaac Bildersee, assistant superintendent of schools
Brooklyn, N. Y., ordered the banning of Christmas carols
d dramatizations or decorations with religious significance
m the Brooklyn public schools? Bildersee was supported
the New York Board of Rabbis, who declared "the
ebration in the public schools of such festivals as Christ-
s or Chanukah . . . is a dangerous infringement upon
igious liberty . . . and the Board of Rabbis reaffirms its
th in the fundamental principle of democracy — the
paration of Church and State."

The well-known columnist Dorothy Thompson made
is action of the New York rabbis an occasion for some
marks on the true meaning of the concept of separation
Church and State. While quoting the first article of the
ll of Rights of the American Constitution for the prin-
ple that no Church and its clergy shall be maintained
the taxpayer nor have transferred to it functions of
e civil power (thus excluding such alliances between
urch and State as in Spain or in Great Britain), Miss
ompson asserts that "there is not the slightest impli-
tion in this that would withdraw the nation and all its
blic institutions from Christian culture." She continues:

> Christianity is threaded into the whole fabric of our civiliza-
> n, into our history, law, customs, and very language. If
> erything of Christian religious significance were barred from
> r schools, we would have to bowdlerize our culture out of
> istence. . . . No child would be taught to read and understand
> uch of eighteenth- and nineteenth-century American literature;
> d the poetry of Milton, Donne, Thomson, Wordsworth — to
> ention only a few — would have to be expurgated.
>
> No student could even begin to understand the New England
> lonists nor be able to give an account of the ideas of Roger
> illiams and William Penn.
>
> School choruses would be forbidden access to the best
> orks of Bach, one of the finest of Beethoven, much of Handel
> d innumerable others.

As for the Christmas carols — "No child, educated in
at culture, should be banned anywhere from familiarity
ith them unless his parents wish to withdraw his partici-
ation as, I am convinced, not 10 Jewish families out of a
undred would desire."

We suggest that a men's club, a pastors' or teachers'
nference could do a great deal worse than devote a half
our to the thoughts contained in this statement by Dorothy
hompson and the thoughts that lie back of it.

No one acquainted either with the Scriptural doctrine
with the American Constitution will brush this criticism of the action of the New York rabbis aside by a reference to the "absolute separation of Church and State." Neither Scripture nor American law teaches an absolute separation of this kind. The question then arises — has a minority like the Jews (who are four per cent of the population) a right to demand suppression of what offends them in the songs, pageants, playlets, with the background of Christ's birth, so common in public grammar and high schools today? Some among us would answer yes, and we suppose this is the answer also of the *Christian Century.*

As for the Scriptural doctrine involved, that of civil righteousness, nothing better has been written than the essay by the Rev. G. Huebner, D. D., contributed to the *Concordia Theological Monthly* of 1938. Again, the "opinion" submitted for our study by the Board for Parish Education (*Proceedings,* 1947, pages 282—292) should receive earnest study before offhand declarations are made with any claim that a certain view "represents our Synod's position." And before speaking too confidently of "the American position," Carl Zollmann's *American Church Law,* at least the first hundred pages, should be read and thoroughly digested. It may not be amiss to say that Zollmann was a faithful member of our Church, recognized by lawyers as an authority of the first rank in all matters concerning the relations of Church and State. G.

## Foolish Excuses

The French have a saying which reads: "He that excuses himself accuses himself." True, this is a very sweeping statement, but as things and words are, it is difficult to be exact without losing force. In general, we must admit, this matter of excusing yourself is a poor business. At school with a lenient teacher you may get by for a while, but later on in life, when you are expected to fill your place and do your work, excuses will not serve as a substitute for accomplishment.

In this connection we should remember that Jesus condemned those who gave miserable excuses. In one of His parables He tells of those three foolish men who would not accept His invitation to the supper which He prepared for them. He tells us: "And they all with one consent began to make excuse. The first said unto him, I have bought a piece of ground, and I must needs go and see it; I pray thee, have me excused. And another said, I have bought five yoke of oxen, and I go to prove them; I pray thee, have me excused. And another said, I have married a wife, and therefore I cannot come." In this case the excuses were not only foolish, they were dishonest. Ownership of oxen or acres need not prevent anyone from accepting Christ's invitation. Marriage is no excuse for rejecting the Savior. In the same manner most of the excuses given for not attending church are to be condemned. True, there are invalids who for shorter or longer periods are prevented from coming to the house of God, but they may listen to the radio, they may read and have read to them the Bible and books of devotion, the pastor visits them, many of them are more hungry and thirsty after righteousness than those who can go to church. But most of those who give the usual flimsy excuse for not attending church are deceiving themselves. And the devil is also deceiving them, for they themselves are easily deceived. But they are not deceiving their fellow Christians, and they are certainly not deceiving the Lord. It behooves everyone to look carefully into this matter of excusing, and especially the young should be warned against acquiring the habit of offering excuses instead of duty faithfully performed. S.

# On Earth in Heaven

By RICHARD R. CAEMMERER
St. Louis

For a few weeks we are all having trouble writing 1948. What year are we in anyway? — so we sputter to ourselves when we write that old seven.

What year *are* we in anyway? The Word of God bids us do some earnest thinking about the days of our years. Earthlings, even when they try to be Christians, like to construct a calendar which is really two successive calendars: 1) now, till I die; 2) after the grave, eternity. The Word of God would like to help us reconstruct that calendar. True, we live in 1948; not one of us knows how many days of it he can call his. But every one of those days he is living also in a completely calendarless world. The Word doesn't call it the world at all, but calls it heaven. Already our citizenship and livelihood is in that mode of life and time (Phil. 3:20). Right now our God has raised us up and seated us in the Heavenlies (Eph. 2:6). "The exalted Christ has drawn us into His divine, spiritual, heavenly being and life." That makes a huge difference in the calendar days of 1948. Let's ponder the difference.

### Two Dimensions of Living

God made us of dust of the ground. Bone and muscle, blood and nerve, share their building material with the rest of nature. We need nourishment. In our complex world we need buying and selling, labor and housekeeping, education and government, law and order, just to keep this dust of the ground together for its allotted threescore years and ten. That we call the earthly dimension of life. God is interested in it. He supports natural law and the whole universe, He supports good people and evil people alike (Acts 17:28; Matt. 5:45).

We look at the birds and flowers, the mountain peaks and thunderstorms, and say how great God is. Actually, we don't see much of God in all of it. God supports nature and guides history and directs the moments of our every day; and yet we don't know too much about Him so. As Luther used to say, in all of that He is still the Unknown God, the *deus incognitus*.

We know God only as He tells us about Himself. That is the dimension of heaven. Here we find that God put His own Spirit into man that he might be the very image of God's love and goodness. When man wrecked this image and despoiled this purpose of God, God restored the image and quickened man from the dead and made him to sit in the Heavenlies, in Christ Jesus.

### When Earth Takes Over

The soil is a useful thing and produces good crops; but mothers spank their little children for spreading it on their faces. Man is made of the dust of the ground; but when man forsook the life of God in him and sought to be god without God, he was left only dust; he was dead in his trespasses and sins. That is the sad spectacle of the human being, in our time as in every other, that was made to be the chief of God's creatures and preferred to be dirt. The Word of God gives us harrowing descriptions of human beings when they live without God as the life and impulse of their living, when they are the children of earth. Even without a glance at the first three chapters in Romans, however, we can convince ourselves of the evil and horror of being without God, simply by looking at man without God in our own surroundings or by looking at our own heart when we seek to be without God. It is a picture not only of filth and darkness; but it is so infinitely sad; it means decay and death.

### God Gives the Heavenlies

Before us hangs this pretty calendar with its 366 days. What will the days be made of? Only of earth? The earth with its labor and its livelihood will have to be there; but — this is the rub — if that is all that it will be, it, too, will be death and darkness.

Our Lord Jesus Christ came into the world, and we have again celebrat His coming, so that we might have heavenly life (John 10:10). We ha pondered Him in whom is life and darkness at all (1 John 1:5; John 1: The secret to a good new year and glowing 1948 is to put the life of G in Christ, the heavenly dimension, rig in and around every day on earth.

The Christian is something like diver who is sent into the depths a diving suit to ply his craft. He attached to the life-giving atmosphe and to the vessel where his rest a nourishment are through the guy li and an oxygen tube. He is a usele diver if he lies down and goes to slee He is an unsuccessful diver if he cann keep the sharks off. He is a crimin diver if he tries to cache for himse the treasure which he is recoverin And if he is silly enough to cut t guy rope and the oxygen tube — he a dead diver.

Our heavenly Father has launch us into the earth. Here we are. W have a job to do, for Him. The peop around us, and now and then a sneal ing wish inside, suggest that we l down and sleep or that we think of o life down here as ours and not God If we, however, cut ourselves off fro the One Thing Needful, from the li of God in Christ, if we determine live in the earthlies for earth alon then we not only invite death — we di

So it is that we who in Christ, th Christ of Christmas, already sit in th Heavenlies, want to make that heaven dimension surround and brighte direct and guide, the every earthl moment of 1948. That is a prospe which challenges to the finest vigilanc and the humblest trust in the suppl of God's grace in Gospel and Sacramen

# Education for a World Mission: A Task of the Church

By THEO. H. DOR
Cleveland, Ohio

The angel Gabriel, according to an old legend, met the ascending Christ and asked Him: "Now that you have withdrawn visibly from the earth, who will take care of spreading the Gospel that men may believe?" Christ answered: "I have told Mary and Martha and James and John." When Gabriel said: "What if they fail?" Christ replied: "They will not fail; I am counting on them."

Christ is counting on all of us as members of His flock to take up the work He has assigned us. So complete is His confidence in our faithfulness to that mission that He felt justified to withdraw His visible presence and to charge us with the entire task. Surely a most solemn responsibility and commission! With this commission came also the definite promise of His attending power and abiding presence.

The stage on which our responsibilit is to be met has its environmental, though and conduct patterns, many of them evi They are the common habits of though and speech to which our people uncon sciously conform. With their far-reachin cultural influences they form the mas querade through which Satan carries o a total war of propaganda against Christ the Church, and our Christian respon sibility. To the impulses of their en vironment also our people react accordin to such conventional patterns, rarely ac cording to Christ-enlightened and renewe minds. The appeal for a solution of dail problems is seldom to the authority o the Bible as the final Word.

Has our Church adequately prepare our members for the type of environmen in which they are living? I fear this ha

been done as it should have been. n you admonish delinquent members, must often hear the remark: "But, or, I have not forgotten what I have ned." So often we have aimed at the nory, and it is the memory which rges. Our people have not been suf- ntly stimulated to think and live in s of their Christianity. The forgive- of sins through faith in Christ Jesus not become the chief motivating power very condition and activity of their s. There is often little or no difference veen the respectable unchurched cit- and the average church member. religious training which does not y over into life fails to reach its k. The Church is not to conform, to transform.

The education of the Church must be n as to result in a wholesome activity the part of its members in every timate function of society. The Chris- has the answer to the world's prob- s in the Bible. This answer he owes to ers. God never meant to limit the ponsibility of the Christian to his own ividual problems or to those of his own ll group. Christ left His disciples to e the whole world. Thus the Christian ay, as a citizen of his country and a mber of the human race, must be con- ned with the affairs of his country and his fellow men. God wants him to seek e peace of the city."

At this point the Christian accepts responsibility for providing Christian ication on every level — grade and high ools, college and university. The Chris- n university aims to prepare its stu- nts for Christian service in the widest as and fields of public interests. This ers a convincing explanation for the pport given by our Christian people to lparaiso University, whose aim it is to ng God's light to bear upon such prob- ns as those of capital and labor, com- nity and country, in short — to make Christian influence extend to every el and department of life. Education a world mission is its solemn and d-pleasing aim.

## A New Year's Prayer

(Tune: Temple. No. 44, Old Hymnal)

Lord, with falt'ring steps we enter
A dark new year.
Be again our staunch Defender.
Free us from fear!
Blast the mischief hell is brewing
To the world's complete undoing!
Let us hear Thy mercy's wooing!
Lord, be Thou near!

Send the winds of peace to frighten
All clouds of war!
Through their breaking ranks then brighten,
Lord, more and more,
With the sunlight of Thy pleasure,
Of Thy goodness without measure,
Of a peace Thy people treasure,
This darkened world!

Let this year be new with kindness,
Mercy, and grace.
Dry our tears, remove all blindness!
And let Thy face
Shine in pity and compassion.
Turn to love all bitter passion!
And with hands of mercy fashion
A peaceful year. Amen.

New Orleans M. W. H. Holls

# "Conferencia Concordia de Mexico"

**By H. A. MAYER, Board for Home Missions**

Our Mexican conference, organized in October, 1947, consists of Pastors C. A. Lazos and B. J. Pankow of Mexico City, and Felix Segovia and F. Growcock of Monterrey. Dr. Streufert and Rev. H. A. Mayer represented the Board for Missions in North and South America. Several students who are studying at Monterrey were also in attendance.

The morning hours were devoted to a study of God's Word on the basis of well-prepared essays. Pastor Growcock discussed 1 Timothy 1. Pastor Lazos submitted a catechization on the first part of "Baptism," and Pastor Pankow read a doctrinal paper entitled: "God's Gracious Providence for His Church."

The afternoon sessions were devoted to a study of each individual field of activity, plans for expansion, training of lay evangelists and future pastors, creating a students' fund, enlisting more lay activity, planning for the Christian education of the children, the keeping of church records, working toward an indigenous Church, preparing and distributing Christian literature, and many other matters.

On Tuesday evening a Communion service was held with the American group, followed by an hour of Christian fellowship.

The Wednesday evening service was a special mission service for the Spanish congregation, in which Pastor Fred Growcock was officially inducted into his office as professor of our future theological school. Pastor Lazos performed the rite of installation, assisted by the executive secretaries.

With the organization of this conference our Synod is entering upon the second chapter of the work in Mexico. Deeply grateful for the earlier labor of love in behalf of missions in Mexico, the conference by resolution expressed its sincere gratitude to the Texas District.

The Spanish congregation in Mexico City now numbers 107 baptized souls. Of this number, 42 men and 30 women are communicant members. Last February, Mrs. Lazos, a graduate of our teachers' seminary at Seward, started a kindergarten. The fact that English is taught proves a real attraction. By means of the kindergarten twenty-eight families have become interested in our Church. Ten are now attending services regularly. It was a thrilling experience to have thirty-seven mothers interrupt our meeting and to appear before your representatives to plead for two American women teachers for the expansion of the school. The sincerity of the people was also evident when one spokesman for the congregation, after the evening service, presented seven points to prove the need of a school.

Though we could not assure them of a teacher immediately, because of the great teacher shortage in our own country, we assured them of our earnest effort in their behalf. Perhaps someone reading this can offer a solution.

The need for a church building was also presented to us. The spokesman of the congregation spoke as follows: "You know that no public service may legally be held in a private home. As long as we have no public building, which, according to Mexican law, can be turned over to the Government, our work cannot prosper. — The Lutheran Church has a great future in Mexico. We have learned the truth of our Church, and we want to spread it to our fellow Mexicans. The

**Responding to the Call for Lutheranism in Mexico** 036

Standing: Dr. F. C. Streufert, Cesar A. Lazos, Fred W. Growcock, B. J. Pankow, H. A. Mayer, Felix Segovia

In front row our future workers: Alfonso de la Fuente, Juan M. Ibarra, Alvaro Lopez Gonzales, and Hector Lazos

Lord expects that of us. Without a church building we cannot publicly proclaim the wonderful message of our Savior. We are like people who have the best merchandise for sale but without a place of business. We cannot advertise, we cannot publicly invite people, we cannot display our merchandise properly. We ask your help in securing a church."

We assured them that we would give their plea serious consideration, but asked them for the present to carry on as they have been doing. In the meantime they will establish a building fund and begin regular solicitation of funds in their own midst. One member has already promised to give 1,000 pesos (ca. $200) over a period of years. They will also elect a committee to give this whole matter further thought and study.

### The English-Speaking Group in Mexico City

Several English-speaking Lutherans who were in Mexico on business requested English services in August, 1941. Pastor Lazos conducted English services until May, 1944, when Pastor B. J. Pankow was called to Mexico City to assist Pastor Lazos with the instruction of the Spanish students and catechists and especially to work among the English group.

With gifts from the Peace Thankoffering a lot was purchased in Chapultepec Heights, and the first unit of the church, comprising the chancel and two sacristies, has been completed. As soon as this unit can be turned over to the Government and permission for public services has been obtained, the work will begin in earnest also in the western half of the city.

The location of the new chapel is excellent. It is in the neighborhood of the heaviest concentration of English-speaking residents and in a beautiful section of the city, where "every home is in a garden and a garden is in every home." This section of the city will also afford a fine opportunity for work among some of the wealthier Mexican people.

Pastor Pankow also does mission work at the American-British Hospital. On one occasion he had a lengthy visit with Mrs. Aleman, the mother of the President of Mexico. Mrs. Aleman is a Protestant and expressed her great joy and appreciation for the visit of a Protestant pastor.

Many North American tourists, including many of our fellow Lutherans, annually visit Mexico City. We suggest that you consult our pastors, who will gladly give all necessary information regarding the time of services. We would also urge anyone knowing of Lutherans living in any part of Mexico to send such names and addresses to Pastor B. J. Pankow, Av. Chapultepec 640-14, Mexico, D. F.

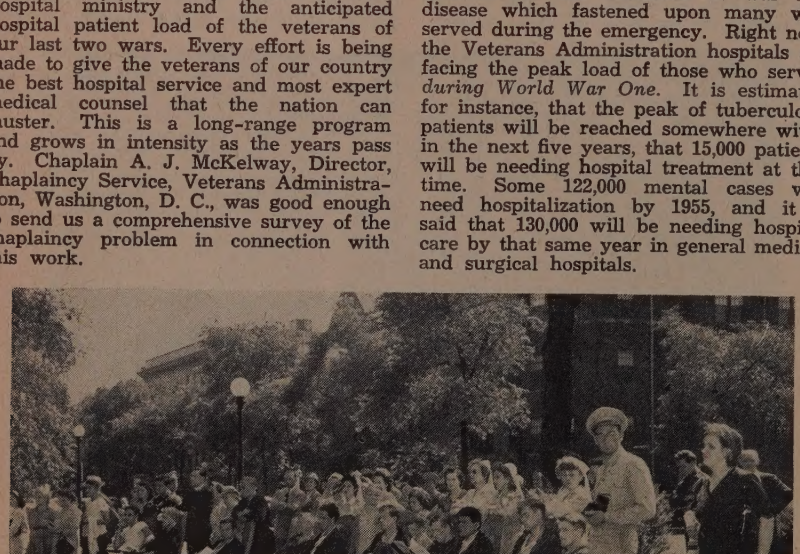
# Veterans Hospital Program

**By FREDERICK C. PROEHL, Milwaukee**

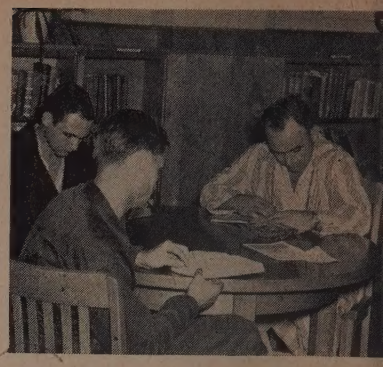
(EDITORIAL NOTE: Rev. Proehl is a member of the Armed Services Commission of our Synod. This article was written at our request.)

Few people realize the tremendous scope of the Veterans Administration hospital ministry and the anticipated hospital patient load of the veterans of our last two wars. Every effort is being made to give the veterans of our country the best hospital service and most expert medical counsel that the nation can muster. This is a long-range program and grows in intensity as the years pass by. Chaplain A. J. McKelway, Director, Chaplaincy Service, Veterans Administration, Washington, D. C., was good enough to send us a comprehensive survey of the chaplaincy problem in connection with this work.

The hospitals of the Veterans Administration are quite different from the base and field hospitals maintained by the Army and Navy during conflict. The patients are the aftermath of war and disease which fastened upon many who served during the emergency. Right now, the Veterans Administration hospitals are facing the peak load of those who served *during World War One.* It is estimated for instance, that the peak of tuberculosis patients will be reached somewhere within the next five years, that 15,000 patients will be needing hospital treatment at that time. Some 122,000 mental cases will need hospitalization by 1955, and it is said that 130,000 will be needing hospital care by that same year in general medical and surgical hospitals.



**View of Convalescents and Staff of Gardiner General Hospital, Veterans Administration**



**Corner of Library, Vaughan General Hospit Hines, Ill.**

These figures are based on the sumption that the present policy of h pitalization in the Veterans Administrati will continue. At the present time, Veterans Administration furnishes hospi care for all veterans with service-co nected disability and for all veterans w non-service-connected disability as space and facilities allow. Today, Veterans Administration is caring for proximately 101,000 patients in hospit another 15,000 in domiciliary homes, a about 13,000 in other than Veterans A ministration hospitals on a contract ba

### The Spiritual Phase

It is gratifying to know that spiritual phase of the veterans' lives not been overlooked. One full-time cha lain is provided for every hospital of beds or more, and additional full-ti chaplains are provided for any hospi which has more than 500 beds. Pa time chaplains are also used in the spiritu ministry to the sick, and civilian cha lains are also recognized by the Vetera Administration.

The Veterans Administration is opera ing 126 hospitals and homes at the prese time and has 244 full-time and 135 pa time chaplains on duty. These are divid into the following categories: 174 Pro estant, 133 Catholic, and 26 Jews. The are 26 full-time Lutheran chaplains duty, nine of these belonging to the L theran Church — Missouri Synod. Nee less to say, many of the civilian clergy men make occasional visits to the hospita to see their own parishioners, and th are encouraged to minister to the men their own particular faith.

### Our Contribution

The Armed Services Commission of o Synod has been vested with the respons bility of looking after the spiritual we of the Lutheran men in every way a has provided this ministry for many our hospitals, either through the part-ti service of clergymen who live in the vicin ties of these hospitals, or by calling clergy men to make bedside visitations and co duct divine services in such centers whe Lutheran men are hospitalized in greate numbers. The surprising number of pastors quietly go about ministering to th hospitalized veterans in their respectiv localities, performing this service of merc in addition to their pastoral duties in the home parishes.

The reports of our chaplains who a on duty with the Veterans Administratio demonstrate that every hour of the da

spent in ministering, not only to Lu-ran men, but also to those who have er considered the Saving Gospel seri-ly and who have not found the heal-for their souls in the Great Physician. s a gratifying ministry that these men form, though, perhaps, it is not spec-ular. It takes a special measure of ce to move from ward to ward, from side to bedside, with a spirit of cheer-ness and with the message of comfort ich only the Word of God can afford.

**Keeping the Commission Informed**

In order to serve our Lutheran veterans, cannot be emphasized too strongly that is imperative for pastors and com-tees within our congregations to keep Armed Services Commission informed arding those who enter the Veterans ministration hospitals. The same high ndard of efficiency which was manifest ring active warfare should also mark interest in the men who today are aring the brunt of the aftermath of war. rsonal contact should be maintained by mailing of Sunday bulletins, and hos-alized veterans should be made to feel t they are not forgotten by the home ngregation.

Let us remember the chaplains and stors who are laboring in the Veterans ministration hospitals, as well as the n to whom they minister, in our prayer. y our veterans, like the man sick with palsy, find in Christ not only the heal-g of the body, but also the healing of ir souls.

## Latest World Relief News

The Emergency Planning Council has established central headquarters in Stuttgart. Such a centrally located place will be highly beneficial in the adequate dissemination of relief materials. The headquarters are under the direct supervision of Mrs. Karl Arndt of Stuttgart, Germany.

In its spiritual rehabilitation of Europe the Missouri Synod is going to step ahead with a new endeavor. A summer camp and hotel, called Bad Boll, has been rented for the purpose of conducting a series of seminars for the leading German clergy. Bad Boll is situated approximately 40 miles from Stuttgart. The seminars will be conducted by various speakers of the Missouri Synod from June 27 to Aug. 4. Approximately 150 German pastors will be in attendance for a period of ten days. It is hoped that by Aug. 4 some 450 prominent clergymen will have been reached by means of these lectures and discussions.

Sixteen barrack churches (twelve for the Breslau Synod and four for the Free Church in Germany) are to be supplied in the very near future by the E. P. C.

75,000 books will soon be sent into the Russian Zone. These books, a combination of catechism, Bible history, and hymnal, are being prepared now and should do much towards bringing the Gospel into a section of the world where little spiritual literature may be had.

E. W. G.

## "You Are the Only Friend I Have"

Past Christmas a large young people's group sang carols in every ward at the Vets' hospital. They also distributed gifts (shaving lotion to the men). Their visit was greatly appreciated. Some bedfast patients looked forward to their coming and received the Leaguers with joy. Among the Leaguers (the real pushers) were some Vets.

**No One Comes to See Me**

We have had some wonderful experiences here. One fellow, who wasted his life in drunkenness, had drifted from the Church and was bitter at first. Now he looks to our calls with eagerness and prays with us.

Another poor Vet of World War I is going blind, more so from week to week. He clasped my hand lately and said: "Doctor, you are the only friend I have. My relatives are all so far away — I have no relatives in Nebraska — no one ever comes to see me or cares about me but you."

**A Pastor Close to Them**

We have had two men under oxygen tents, and many were very ill. These men especially appreciated having a pastor of our Synod close to them for the strengthening of their faith. Of all the various types of work an institutional missionary encounters, I deem this work the most interesting, although not as difficult, as a rule, as the penal and mental hospital work. Veterans in the Psychopathic Ward also look forward to the visits.

A. G. AHLMAN, Hospital Pastor
Lincoln, Nebr.

NOTE. — As soon as names and addresses of Veterans' hospital patients are forwarded (by home pastors) to Synod's Army and Navy Commission offices at 221 N. La Salle St., Chicago, they are sent on to the chaplains and pastors at the various hospitals.

## New Chapters Being Written in Germany

(EDITORIAL NOTE. — The following notes regarding progress recently made in the re-establishment of the Lutheran Church in European lands are taken from the report of Dr. Lawrence Meyer, who together with President Behnken and Dr. Martin Graebner has been visiting leaders in various branches of Lutheranism in Europe, particularly in Germany.)

**Concordia Publishing House, Frankfurt**

On Oct. 29 I spent the greater part of the day with Christian Schmidt in the *Lutheraner Verlag*. Schmidt is one of the best businessmen we have in the *Freikirche*. He has been working on the supposition of making the *Lutheraner Verlag* (our counterpart to Concordia Publishing House) self-sustaining from the very beginning. Although we promised him the subsidy a year ago in order to get the *Lutheraner Verlag* working again, he has to date not dipped into the reserve funds. He has a personnel of four people, who are working in the *Verlag*. The rooms in Frankfurt have been completed, and last week they dedicated the new Concordia Publishing House in Germany. The rooms are well located in the heart of Frankfurt, not more than 300 yards away from the original service center opened two years ago. Up to date, Mr. Schmidt has been living in Baden-Baden, about 200 miles from Frankfurt. But within the next weeks he is going to move his family to Frankfurt, and I am confident that the *Freikirche* will have a well-established publishing house built up on a sound business basis. Heretofore the *Herrmann Verlag* in Zwickau has done all the publishing for the *Freikirche*. But it was a private concern. This new *Verlag* is built up on the principles of church ownership, parallel to Concordia Publishing House. This is rather unique in the history of publishing houses in Germany. With one or two exceptions all publishing houses are under private ownership. This publishing house of the *Freikirche* is one of the bright spots in the development of the *Freikirche* during the past year and due solely to Mr. Schmidt's wholehearted and concentrated efforts.

**Motor Trouble, Unexpected Relief**

After leaving Darmstadt and still only about 50 miles away from Frankfurt, I suddenly developed a noise in the motor, similar to that of a boiler factory. Limped into the next American emergency station and was told that the bearings had burnt out — that it would take at least 14 days to get the car fixed. It will be a long story to relay how I limped back to Frankfurt with burnt-out bearings, located a little "hole-in-the-wall" garage, whose manager's parents happened to be on our package mailing list. He put three men to work. They worked all night, and at 7:30 next morning I was again on my way to Stuttgart.

**Good Bookkeeping**

Stuttgart, Oct. 31. After lunch a meeting with the German *Hilfswerk* (Aid Organization). It was a real joy to meet with the staff of the *Hilfswerk*. Dr. Gerstenmaier has built around himself a splendid staff. Of the $300,000 which we made available to them last year they showed us books in which every penny was accounted for in the most minute manner. Also the Pieper's *Dogmatics* which we had sent them — a list was done up where every copy was sent and why it was sent to that particular individual.

**Fighting Communism with the Bible and Luther**

Plans are under way for the printing of a combination "Bible History-Catechism and Hymnal." This is to be used primarily for children in the program of religious instruction in the Russian Zone. The urgency of all kinds of religious literature in the Russian Zone is crying. Communism is doing its utmost to suppress the Gospel of Jesus Christ. There are millions of children in the Russian Zone who have neither Bible nor Catechism nor any kind of Christian literature. The purpose is to have this book printed for distribution in the Russian Zone.

**Comparing Notes**

Dr. Graebner came back last night from Bavaria with a very fine report on his meetings. He and Dr. Behnken and I met all day trying to assimilate some of our experiences in the past weeks and bring them into categories. As a representative of our Church in matters of doctrine, he has done a splendid job.

# The Lutheran High School Movement

## Its Why and Wherefore

By A. C. MUELLER, Board for Parish Education

I

There is at the present time a very distinct movement in the Missouri Synod aiming at the expansion of our system of high schools. Some of us expect to see five or ten million dollars invested for this purpose. The mere mention of such large sums of money is bound to evoke from some brother the question: "Why this expenditure of money when most of our children have access to up-to-date public high schools?" We shall find the answer to this question nowhere except in the educational philosophy of the Lutheran Church. Back of every worthwhile institution is a philosophy, or a set of principles. This is true also of the Lutheran high school. It has its roots in a philosophy, that is to say, in certain universal principles of vital importance for the well-being of the Church.

Commercial Section at St. Louis Lutheran High School

This philosophy is not of recent origin. It belongs to the very genius of Lutheranism, and Lutheranism is weak to the extent that it has neglected to carry its philosophy into action. Our fathers were well aware of the principles of Lutheranism as these relate to education. Back in the seventies they had to face the problem of education in its various aspects. Free schools, championed by Horace Mann, had become a reality. Should Lutheran parents be permitted to send their children to these schools which already in the seventies were growing consistently secular? Our fathers lamented the fact that through the agitation of Catholics and atheists the Bible was in danger of being banished from the public schools. On the one hand, we see them urging that Lutherans do everything in their power to preserve and improve the public schools. On the other hand, we hear them saying: "Since the public schools do not cultivate the spiritual, but are even a hindrance to it, we cannot and dare not make use of them"; again: "We must work to this end, that throughout our country, if possible, no Lutheran will send his children to the public school, either before or after confirmation." This dual attitude of our fathers, for and against the public school appears contradictory until we discover the philosophy that dictated it.

What is this philosophy? It may be set forth in a single statement: *Lutherans should receive their elementary, secondary, and higher education in a Christian atmosphere, under the guidance of consecrated Christian teachers.* Very simple, is it not? Our fathers envisioned for their children and children's children a system of Lutheran elementary schools, high schools, colleges, and, ultimately, a Christian university. Why did they insist so earnestly on Christian schools, on Christian education on every level of the individual's development? Because education, to be adequate, *must be unitary.* We cannot divorce religion from education without endangering the faith and morals of our youth and their ultimate destiny, salvation in and through Christ the Savior. Notwithstanding the positive Christian influence the home and the Church may exert upon the individual, exposure to the worldly spirit, the non-religious atmosphere, of a secularized school is likely to weaken his faith; in some cases it will undermine and destroy that faith. Who does not recall the names of promis young Christians, the products of a we ordered religious home, yea, and of Christian school, whose characters beg to deteriorate within a few months af they had enrolled in a secular school?

Our fathers devoted their attent primarily to elementary Christian scho Here again they acted in harmony w the educational philosophy of the L theran Church. The Reformed se neglected early religious instruction the principle that a child is incapable regeneration and faith until his reasoni powers have developed. Lutherans, ho ever, believe according to the Scriptu that the Holy Spirit regenerates the hel less infant by water and the Wo Therefore the Lutheran Church has alwa exercised the greatest solicitude w respect to little children. Believing th they are capable of trusting in Christ a of walking in wisdom's ways, our Chur has always provided for the religio instruction of babes.

Our fathers bequeathed to us a system of parochial schools with the ho that we would be loyal to their gra ideal and would foster these scho everywhere. The task of expanding t program of Christian education to inclu secondary and higher education they l to the second generation. The verdict history may be that the vision was l for a season. In the presence of a grov ing neo-paganism we have been stirre we have taken stock of ourselves; we ha again caught the vision. Less than quarter of a century ago Valparaiso Ur versity fell into our lap. At last we ha begun to realize that with God's he we can do the things which a few yea ago seemed impossible. A Lutheran hi school movement is actually on foot, goi forward, the aim being to plant Luther high schools in strategic areas throughо the country. Lutheran high schools a ready exist in Milwaukee, Chicago, Fo Wayne, Oregon City, Fort Lauderdal Detroit, and Racine. St. Louis began i current semester with an enrollment 415. Lutherans of Cleveland and Houst have organized high school associatio looking toward the founding of Luther high schools. We are becoming profound conscious of our educational philosoph which, as it is translated into reality, wi give our Church the stability it needs it is to flourish in "this present evil world

Lutheran High School, Oregon City, Oreg.

# hungking Rebuilds

O. H. SCHMIDT, Executive Secretary of Foreign Missions

II

oming back to Chungking in its re-ding program, you will find this a very resting city, where you can see the old ging with the new. There is still the rint of the ancient China — sleepy, self-tered, infinitely patient, adept at "get-ting along" and fitting into circumstances, with its crowded, narrow streets, which often are merely stone steps, with evidences of artistic discernment, but also many signs of abject poverty and ignorance. And now you see the inroads of the new — the automobile, the bus (even if the busses are old and smelly, charcoal-burning vehicles), new buildings that follow the s of the most recent architectural de-opment, banks, stores, restaurants, the io, night clubs, and what not. Means communication are being developed, ecially air travel. Much emphasis is ng placed on medical help, training of tors and nurses. The old provincialism dropping away, partly as a result of the ss migration that swept millions of ple from the seacoast into the prov-es of the interior, partly through con-ts of the people in the interior with ericans and with the world in general.

Pastor
i Ch'iu Tao,
weifu, China

It is a task of gigantic proportions to uild a nation of the size of China, to ke this nation jump out of the feudal tem of the Middle Ages into the indus-al and democratic setup of the twentieth tury. Such a development will not be mplished very easily. But it is inter-ing to watch the process, our interest ng inspired also by the fact that the cess of China's efforts at rebuilding will y materially affect the missionary en-avor of our Church in that country.

And it is in the realm of rebuilding, creating and sustaining spiritual values, t the Church has a definite program. ere our Church has a contribution also Chungking. We have a Chinese pastor that city. He serves a noble group of mbers, small as yet in numbers, but good courage and of a high degree intelligence, with a number of additional families in neighboring villages, for instance, in the great cotton mill area a few miles west of Chungking. We are trying at this time to secure a piece of land and to fit up a chapel and a dwelling for our pastor there. So far we have had to rent a room for a chapel, and in three years our pastor had to move five times. At our last visit we found our faithful Chinese Pastor Li living on the third floor of a house that was being enlarged by the addition of several other stories; he had two rooms, one of which had no outside window; the plaster was wet; there were no window panes; the place was rat-infested; the stairway was extremely narrow and dangerous to negotiate; and the rent was exorbitantly high. Our Missionary Hinz has made a number of trips to Chungking in the interest of securing a plot of land and a suitable building. But these negotiations are always very devious and time-consuming. However, it does seem as though now we are well along with our plan for a more stable situation in our church work in this very important city of western China. As soon as possible we should place also an American missionary in this field. And always our effort should be directed towards building a truly indigenous Church, which is in the best sense of the word a self-governing, self-propagating, and self-supporting body. May the Lord speed the rebuilding of Chungking and all of China in the spiritual sense, through the preaching of the Gospel!

## Arise! Shine!

**Isaiah 60:1**

Throughout the Church during the season of Epiphany rings the voice of the prophet Isaiah, calling, "Arise! Shine!" The children of God are to manifest their glory. But every glory, shining forth in brightness and beauty, must have some source, and its source must be one which is able to produce it. When the night begins to disappear and the East becomes bright, we know that the light dawning in the darkness has not sprung from the darkness itself. We know that the sun, the source of all light, is approaching and as an effect we see the glory thrown athwart the eastern sky. When nighttime, jeweled with silver moon, is vying with the very noontide for brightness we know again that all the beauty of its charm has its source, not in the sable night herself but in the hidden sun. It requires little wisdom to understand this truth.

Why is it considered wisdom to teach that when spiritual brightness and glory flood the heart and life of a sinner they have had their source in his own sinful heart? This old error, born in the brain of Pelagius, insists on thrusting itself forward at every opportunity. Pelagianism is one of Satan's most faithful servants and has been in his employ for ages and ages. Beware when this trusted servant of the evil one makes his approach. It is sure proof that you have been marked for destruction. Once you have fallen a prey to this error, only a special mercy of God can reclaim you.

If some discontented philosopher who denied the power of the sun had ways and means of destroying the sun, and so plunge the world into darkness, who would create a new sun for us? If the sunlight of the humble faith which ascribes to the grace of God and to the merit of Jesus all that is light in your life is once destroyed, who will bring it back again? For one thing we may be thankful: that, while men are able to rob themselves of the sunlight, they are not able to destroy the sun itself, the objective truth that Jesus Christ is the light of the world. *The Lutheran*

Wanhsien Lutheran Choir

## 247 Lutheran Missionaries from North America Left for Mission Fields During 1947

**Summary by Mission Boards, compiled by Dr. Burgess of the Norwegian Lutheran Board of Foreign Missions**

| | New | Returned (Furloughed Missionaries) | Total |
|---|---|---|---|
| American Lutheran Church | 27 | 34 | 61 |
| Augustana Synod | 11 | 17 | 28 |
| Evangelical Lutheran Church | 11 | 9 | 20 |
| Lutheran Brethren | 6 | 7 | 13 |
| Lutheran Free Church | 3 | 3 | 6 |
| Missouri Synod | 14 | 20 | 34 |
| Santal Mission | 2 | 4 | 6 |
| The Sudan Mission | 7 | 2 | 9 |
| United Ev. Lutheran Church | 0 | 3 | 3 |
| United Lutheran Church | 29 | 27 | 56 |
| World Mission Prayer League | 11 | 0 | 11 |
| | 121 | 126 | 247 |

**Summary by Fields**

| Field | New | Returned (Furloughed Missionaries) | Total |
|---|---|---|---|
| Africa | 24 | 24 | 48 |
| Argentina | 0 | 5 | 5 |
| Bolivia | 7 | 0 | 7 |
| British Guiana | 2 | 0 | 2 |
| China | 27 | 28 | 55 |
| Colombia | 1 | 1 | 2 |
| India | 26 | 32 | 58 |
| Japan | 0 | 4 | 4 |
| Madagascar | 6 | 6 | 12 |
| New Guinea | 21 | 26 | 47 |
| Philippines | 7 | 0 | 7 |
| | 121 | 126 | 247 |

EDITORIAL NOTE. — Secretary O. H. Schmidt, who sends us the above tabulation, appends the remark that considering the size of the various Lutheran bodies, the figures are not very flattering for the Missouri Synod.

## New Year 1948

1. The old year now is over,
Its record has been made;
The sins of men were many,
But God has marked them "Paid."

2. His love is all-embracing,
His grace is ever new,
His mercy has no ending
Since Jesus died for you.

3. And now that you will enter
Another year of grace,
May God induce you daily
To seek His shining face.

4. God grant you health and courage
And wisdom from on high
To preach His saving Gospel
To sinners who must die.

J. F. BOERGER, JR.
Mount Clemens, Mich.

## Underwrites a Missionary

A short time ago a businessman in one of the suburbs of Chicago mentioned to one of his employees who is a member of Pastor A. Oltroge's church that he had long had in mind to make a substantial contribution for church purposes, but was unable to decide where he could put the gift to the best advantage. A meeting of the three was arranged, and after thorough discussion it was agreed that he personally assume the support of one of our foreign missionaries. Thereupon another meeting was held in St. Louis with the Rev. O. H. Schmidt, Executive Secretary of our Board of Foreign Missions, who also approved the plan.

If the Lord continues to grant grace and favor to his business, this gentleman, who wishes his name withheld, will underwrite the support of Missionary Paul R. Martens and his wife, beginning Jan. 1, 1948. This includes the cost of travel to China next March, the total salary as stipulated by the Board of Foreign Missions until the time of the next furlough, and then also the return trip to the States. Should economic conditions change, he is willing, if God's blessings continue, to increase his contributions.

This unsolicited generosity of a man who is not yet a member of our Church is deserving of recognition and should incite others to do something extra for the Lord's work. Such deeds of kindness, if indeed they flow from a thankful Christian heart, are a sweet-smelling savor unto the Lord. God is not unrighteous that He should forget the labors of love which are shown toward His name by ministering to His saints, Heb. 6:10. And there is so much opportunity for those who have received a greater bounty from the Lord to put these talents to work for Him and to pave the way for added victories of the Gospel. May his noble example provoke others to become ever more willing instruments of divine mercy.

O. E. SOHN

## Gospel Ministry to the Blind

The blind, the Board of Missions to the Blind, and the missionary are deeply grateful for the generous attitude towards this work manifested by the Chicago Convention. A larger budget will enable

**The Rev. C. G. Schroeder and blind parishioner**

us to increase our mailing lists, to enlarge the size of our magazines, to print new books and a children's magazine, to resume the publication of our German Braille *Bote* and Spanish literature, to acquire talking books as an additional method of bringing the light of the Gospel to the blind, and perhaps to acquire our own printing press. Supplying the blind with soundly Christian literature in raised type is still the chief work of our Mission among the 90,000 blind in the United States.

In its *Handbook for the Newly Blinded* the U. S. Navy Department states: "A sound philosophy for a blind man must be based upon belief in God and in the immortality of the soul." By their sense of touch many blind now living in the dungeons of loneliness and frustration may receive the needed comfort and hope in their dark life. In our literature we always emphasize the divine authority of the Scriptures and salvation by grace through faith in Christ Jesus. Readers of our Lutheran literature for the blind are scattered over the entire world. Moreover, we give spiritual guidance to hundreds of blind who write to us in Braille. Appreciative letters have been received from the blind living on all continents of the earth and in every station of life. Workingmen, professional men, professors, college students, high school students, Sunday school teachers, evangelists, pastors, even members of the British and German nobility, all have expressed deep gratitude for the blessings received through our Mission.

In the United States another phase of our work is just as important. Where we have pastors and congregations, the blind should be served also with the spoken Word. Our Christians could assist the blind further by purchasing books of the Bible, catechisms, and prayer books for poor blind or by learning Braille and transcribing books for our library for the blind.

To the blind who have assisted us, the pastors and Christians who have supported our work, we are deeply grateful. With the blessing of God and the continued prayers and interest of our Christians we may look forward to a steady growth with each succeeding year of our work.

Chicago O. C. SCHROEDER

## More Chaplains Needed

Representatives of the major religious indorsing bodies in America and Chaplains of the Army and Air Forces met in the Office of the Chief of Chaplains, USA, Pentagon Building, Washington, D. C., Tuesday, 25 November 1947, to discuss procurement of chaplains.

The problem of combating the shortage of qualified chaplains to serve in the Armed Forces was the chief topic of discussion. It was disclosed that the main source of supply, today, has been through the recall to active duty of wartime chaplains, who, since separation from the service, have been serving civilian pastorates.

It was stressed, during the meeting, that it was the primary responsibility of the Churches to furnish adequate chaplains for our Armed Forces.

The conference assembled in the projection room of the Army Signal Corps to review a training film titled "Miracle of Living." This training picture was produced by the Army Signal Corps Photographic Center, Long Island, in cooperation with the Surgeon General and Office of the Chief of Chaplains. Two similar training films are in production.

Chaplain (Col.) Martin C. Poch, Officer in Charge of Planning and Training Division, Office Chief of Chaplains, was in charge of the conference.

MATTHEW H. IMRIE

**Conference of Chief Chaplain and Aides with Representatives of Endorsing Bodies**
L. to r.: Ch. (Maj.) Henry Tavel; Ch. (Col.) Martin C. Poch; Ch. (Col.) Patrick J. Ryan, Deputy Chief of Chaplains; Ch. (Col.) Charles I. Carpenter; The Most Reverend Wm. R. Arnold; Ch. Gynther Storassli; The Chief of Chaplains, U. S. A., Major Gen. Luther D. Miller; Mr. Thomas A. Rymer; Dr. W. O. H. Garman; Dr. Alfred Carpenter; Dr. David de Sola Pool; Rev. R. E. Van Deusen; Dr. Paul Dannenfeldt and Ch. (Lt. Col.) Roy F. Reynolds

## DP's in Germany Sailing for Canada

ifty-one persons, including one infant five weeks and two people eighty s old, were placed on the *Aquitania* outhampton, England, on Dec. 5 by the adian Christian Council for Resettle- t of Refugees. This group, consisting efugees from Germany, are destined Canada to join their relatives there. ntegral part of the Council is Cana- Lutheran World Relief, represented urope by the Rev. and Mrs. H. H. Erd- Kitchener, Ontario. Rev. Erdman, utive Secretary of the Ontario District ie Missouri Synod, was given a year's e of absence to do this work. He con- ed a service on board ship prior to sailing.

he plight of the refugees in Germany, ing many millions, is desperate. Un- to return to their country of birth without prospects of establishing a ortable home in Germany, these suf- g people are looking to the Church orth America to assist them in finding homes elsewhere in the world. Doors been opened for certain classes to r Canada provided sufficient funds can ound to provide a revolving fund to transportation costs. The Baltic ref- s, e. g., who are predominantly Lu- an, have permission to enter Canada ie extent of 2,000 persons if their pas- can be financed. Positions for them be provided by the Canadian Govern- t Employment Bureau, and the pas- money will be collected from the loyer over a period of twelve months. er the Close Relative Immigration me the relative in Canada pays the sportation cost. The cost of processing in Germany is borne by the Cana- Christian Council, supported by vol- ry contributions. Further transpor- ns of refugees under this scheme will inue at regular intervals. H. H. E.

## God's Resolutions for 1948

ow many readers have made New 's resolutions this year? How many are hoping for better things because ave made resolutions? How shallow ur resolves are when compared with s! Who would not resolve not to be in 1948, not to have accidents, not to anything go wrong in business or in ome, not to have any source of grief? would not resolve to keep his job, e able to pay all bills, to enjoy pros- y? But are not these things for God ecide? Are we not altogether de- ent upon Him in these important s of life?

ut here is God's unfailing promise to faithful in Christ which applies also 48 (Rom. 8:24-32):

*"All things work together for our* " (v. 28). Under His mighty and iful controlling hand all things, sick- poverty, accidents, the works of and presidents and politicians, em- rs and employees, of friends and foes, her intended for our good or not, be turned into ultimate good for us.

*"God is for us," "who can be against* (v. 31). We know that He is for us; He would not have given His only- tten Son to live and die for us. Why worry about the odds that may be against us when God is for us?

3. *"He will freely give us all things"* (v. 32). Out of the stores of His boundless grace, and not for our works' sake, He will bless us with all that is best for us.

4. *"We are saved"* (v. 24). Whatever may happen to our bodies, our souls are "Safe in the arms of Jesus" now and in eternity. What can be compared with this?

God's resolutions — not ours — give us a sure hope and a strong heart for 1948.

Wollaston, Mass. ELMER A. KETTNER

## From a Pocket Notebook

When the Walther League Society of Christ Church, Salt Lake City, had tabulated its local Bible-reading canvass, as a preparation for Pastor N. F. Roschke's sermon on "The Bible — Man's Need in Every Age," the Salt Lake *Tribune* took notice of the survey in an article by a feature writer, a picture of pastor and parishioner with "largest and smallest Bibles," and an editorial. When this can happen in Salt Lake City, what excuse has any congregation for not obtaining some good free advertising for its work? . . . In St. Louis the Lutheran members of the local caroling society again excelled through number and faithfulness of attendance. Thousands of our young people participated. The funds collected go to children's charities. . . . It does not take a Lutheran metropolis to impress the public with the public spirit of our people. The 27 congregations of our Synod in northwestern Iowa had an outpouring of gifts for the inmates of the local State Hospital which amazed the Cherokee, Iowa, community. Every one of the 1,700 patients received a parcel containing half a pound of homemade candy, a pound of cookies, and a handkerchief as basic contents, but with many a gift added in the way of sox, shoulderettes, or a picture of Jesus, all elaborately wrapped. Once more, the local paper sent a special reporter to tell the story, which occupied two full columns. Matt. 5:16. . . . Zion Church, Detroit (the Rev. Kenneth E. Runge, pastor), had its 36th Family Circle in the basement of its house of worship, sponsored by the Junior Walther League. First a meal, then an hour and a half of stimulating discussion of the Family Altar, then a few hours of fellowship with a religious movie as a special feature. The nursery took care of little tots. . . . At Orlando, Fla., Secretary I. W. Fritz of Trinity Church mails the names of 155 subscribers for the LUTHERAN WITNESS to the publisher. The third year of a subscription effort which covers every home in the congregation. . . . At Newhall, Iowa, the Rev. Otto Schreiber and the teacher of the Lutheran school, Mr. F. H. Hellberg, received each $900 from the congregation towards their cars, and Mr. Hellberg in addition $800 for T. B. treatments for his daughter. . . . The new series of press mats called *"Preaching Through the Press,"* just published by the Lutheran Publicity Organization of St. Louis (114 N. Seventh St.) are the last word in applying the professional journalistic approach to the publicizing of our Lutheran doctrine through the newspaper. The text is again supplied by the Rev. H. W. Gockel. . . . At Smith College, Northampton, Mass., members of the faculty served tea to freshmen in evidence of faculty interest in the work being done for the Lutheran girls on the campus by the Rev. H. C. Wolk, student pastor. At Amherst College, Pastor Wolk presented the Lutheran doctrine of the holy ministry to the theological students. The work is sponsored by the Atlantic District of our Synod. . . . Letters signed by writer but bearing insufficient address — as when street address is omitted when writer lives in a large city — are treated as anonymous. This signifies that they *are not read.* . . . Our attitude against letters running single space two pages and more in length is strengthened by a recent reference in a popular "column" to an Eastern businessman who "never reads a telegram more than sixty words in length." Hasn't the time. . . . To which must be added the factor that when you get into the upper bracket of middle age, time becomes quite valuable. The law of supply and demand being intensified by a situation in which the demand appears to increase while the supply decreases, both being "circumstances beyond our control." . . . It was Mr. Insull, Illinois utilities magnate, who would have his secretary call up an office where he held an appointment. "Mr. Insull regrets very much, but he will be two minutes late." . . . And the sainted Dr. Fuerbringer husbanded his time the more the farther he advanced into old age. A few weeks before his death he had a typed slip on the bulletin board: "Mr. — of the senior class is requested to call at Dr. Fuerbringer's office at 9:47 A. M." . . . And Dr. A. L. Graebner, in the late nineties, would tell a student to come and read his sermon at one o'clock — "Tomorrow afternoon?" — "No, tonight." . . . A good New Year's thought for contributors and correspondents as well as editors: John 9:4.

G.

## *Letters from Readers*

### LAYMEN'S REACTIONS TO THE CHANGE OF SYNODICAL NAME

(EDITORIAL NOTE. — We shall print letters pro and con on the matter indicated in this heading. They must be brief, to the point, not repetitious, and not ill-tempered. This paper serves the whole Synod, including those who voted with the minority at the convention which proposed "Lutheran Church — Missouri Synod" as the future name of our church body, as also those who agree with the majority. We shall not print letters proposing some alternate new name.)

REVEREND SIRS:

As one who has returned home to the Evangelical Lutheran Synod of Missouri, Ohio, and Other States after almost twenty years' absence, I congratulate you on the expression of your sentiment concerning the synodical name in the Dec. 16 issue of LUTHERAN WITNESS. I agree with you wholeheartedly. The old name is a pretty good name. I would be sorry to have it changed.

I believe that the omission of "Evangelical" in any new name proposed is a mistake. The name "Evangelical" is too precious a heritage and too expressive of the true essence of Lutheran doctrine to be lightly cast aside. I find myself in agreement with Krauth, *Conservative Reformation*, pages 116 and 117, on the name "Evangelical." I would recommend the reading of these pages at every congregational meeting as a part of the discussion on the new synodical name.

Riverside, Calif. HAROLD M. ALLISON

DEAR SIRS:

Just received our copy of the Dec. 16 WITNESS today, and we were glad to note the article regarding the change in name. Not seeing anything, except a casual reference, but the official notices, we thought the matter would go by default.

The first time we heard the new name spoken at a circuit meeting, The Lutheran Church Dash Missouri Synod, we didn't like it. Neither have we talked to anyone else who did.

We would like to see a new name adopted, but not one that makes it appear that the body is sectional either in its origin or its membership. If the origin argument is correct, why mention Missouri when the fathers in Michigan could be complimented just as well?

Three years ago there was an overwhelming sentiment against the comma, and we can't believe that everyone is in favor of the Dash.

Shelbyville, Ill. A. H. RUBIN, Dairyman

## SERMON IN A BOSTON STORE WINDOW

I remember having read some years ago in either the *Lutheraner* or in the LUTHERAN WITNESS that it is a pity that during the Christmas season one can see any and everything in the windows of our stores, but never something that would remind one of the real meaning of Christmas. There are always exceptions to the rule: The Jordan Marsh Co., in Boston, New England's largest department store, has this year again a beautiful display in its large windows on Washington Street — the whole Christmas story — the appearance of the angel to the shepherds — the Christ Child in the manger — Joseph and Mary — the Wise Men from the East on their way to Bethlehem. The figures are quite large. It really pays to stop and look. On Sunday afternoons especially one can see mothers taking their children to downtown Boston to show them this beautiful display.

Boston PAUL LOEBER

## A PLEA FOR TOLERANCE

From San Antonio, Tex., a young lady writes us a letter concerning an occasional reference in the LUTHERAN WITNESS to the Roman Catholic Church and to Christian Science, culminating in this sentence: "Must we live next to each other all our lives and be intolerant of each other's religion just because our respective churches wouldn't let us learn about each other's religion?" Since the same criticism has cropped up elsewhere in our correspondence, it may not be amiss to tell our readers how we meet this charge of intolerance.

We would urge, first of all, that there is certainly nothing farther from the mind of any Lutheran minister or teacher, editor or professor, than to keep our people from knowing what is being taught by other denominations. If you will order from Concordia Publishing House *Popular Symbolics*, price $3.85, you will find that all denominations are there fully treated as to their doctrine. More than 70 pages are given to the Roman Catholic Church. This is a fair presentation of existing differences, since in the writing of this book all church bodies were permitted to speak for themselves by quotations from their own official literature and their own recognized theologians. Moreover, the authors have striven to keep their judgment unbiased when interpreting the relation of these many divergent religious views to the teachings of Scriptures.

We are able to distinguish between fellowship with Roman Catholics and other religions, and our attitude towards their personal relation to God. We well know and have always taught that there are true believers in other Protestant church bodies and in the Roman Catholic communion. We are far from thinking that only Lutherans will be our associates in heaven.

Is that clear enough? G.

# *Obituary*

**All obituaries and death notices should be sent to Prof. W. G. Polack, 801 De Mun Ave., St. Louis 5, Mo.**

**The Rev. Frederick Schwede** (d. Nov. 23, 1947), the son of Gottfried and Louise Schwede, was born in Prussia, Germany, April 16, 1881. He received his ministerial training in Fort Wayne and Saint Louis, graduating in 1904. His first charge was Hibbing, Minn., where he served one year. He was then called to Emmanuel Church near Britton, Mich., where he labored for forty years until for reasons of health he resigned. During his retirement in Detroit he was a member of Nazareth Church. The funeral was conducted on Nov. 26, with services in Detroit by the undersigned and in Britton by the Rev. Ernst Manske. The undersigned officiated at the grave. In 1905 he married Miss Wilhelmine Schneider, who with their two children and three grandchildren survives him. CONRAD J. ENGELDER

**The Rev. William H. Hartman** (d. Nov. 26, 1947), born near Beecher, Ill., Sept. 4, 1884, the youngest child of Conrad Hartman and Justine, nee Schumacher, attended Concordia College, Milwaukee, and Concordia Seminary, St. Louis, from which he was graduated in 1908. He was ordained and installed in St. Paul's at Minot, N. Dak., Aug. 2, 1908. He also served Immanuel Congregation at Lynch, near Minot, during the 11 years that he remained at Minot. In 1919 he took charge of St. John's near Rosemount, Minn., where he served until 1923. From 1923 till January, 1930, he was pastor of Holy Cross, St. Cloud, Minn. The last 15 years of his active ministry were spent at Trinity, Ortonville, Minn., and St. John's, Alban Township, S. Dak. In September, 1945, he retired and removed to South Gate, Calif., where he died very suddenly, without previous illness, in home on Nov. 26.

He is survived by his widow, B Laura, nee Pomrenke, whom he mar June 8, 1910; three sons, one of wh Elvir, is pastor in Oxford, Iowa; daughters; three grandchildren; brother and one sister.

Funeral services were conducted Dec. 1, from Zion Congregation in M wood, Calif., of which the deceased a valued member. His pastor, the R. G. Finke, based his words of com on Luke 2:29-32. Interment was mad Inglewood Memorial Park.

R. G. FINK

**The Rev. Henry Wehking, em.** (d Dec. 4, 1947), born in Friedewalde, W falen, Germany, Aug. 20, 1862, entere normal school to prepare for the teach profession, but left his homeland in and came to St. Louis, Mo. The sai Dr. C. F. W. Walther persuaded him study for the ministry, and he entered Springfield Seminary in 1881 and gradua in 1884. His first call took him to Wa Nebr. Five years later he came to Iowa, and then served St. John's Chu at Hanover, Iowa, for 44 years. He Visitor of his circuit for 18 years, secret of the student subsidy board, and on the founders of the Iowa *Kinderfreu gesellschaft* and the Lutheran Hospita Sioux City. He retired in 1933 and mo to Sioux City, where he was active president of the Lutheran Hospital for s eral years.

He was married at Wayne, Nebr., Mathilde Ruhe, who preceded him in de in 1945.

God blessed him with material me and he made liberal contributions tow various purposes in the kingdom of

The departed is survived by two s one daughter (the wife of the Rev. Noack, Remsen, Iowa), one brother, one sister (in Germany). Funeral se ices were conducted at Sioux City in Paul's Church on the morning of De and in the afternoon at Hanover, wh he was buried beside his wife. The mons were preached by the Rev. A. Janke, Visitor. The Rev. H. Otten sp at Sioux City in behalf of the District, the Rev. O. Bahr served as liturgist Hanover. A. H. JANK

**Teacher em. William Ehlers** (d. J 11, 1947) was born at Adair, Iowa, on 24, 1884), the son of the Rev. Frede and Elizabeth Ehlers. He attended C cordia College at St. Paul and gradua from Addison, Ill. After his graduation taught school at Garner, Iowa, Malc Nebr., and Marysville, Ohio. A hip inj finally led to his retirement from ac teaching in 1931.

On Dec. 7, 1911, the deceased united in marriage with Marie Gerhold Atkins, Iowa. This union was blessed two daughters and one son. All surv him.

Following his retirement the decea lived in Faribault until the time of death. During that time he ably assis the local pastor in teaching students of local School for the Blind and also tients at the State Feeble-Minded Colo He bore the cross of his physical ailm with Christian patience and resignati

He died at Faribault, Minn. The dersigned officiated at the burial serv preaching on John 16:22. O. VOL

# Miscellaneous

## Ordinations and Installations

(Authorized by the Proper Officials)

### CANDIDATE

**rdained and Commissioned:**

*zger, Robert W.*, in St. Paul's Church, Bronx, .Y., as missionary at large of the Atlantic istrict by Geo. C. Koenig, 2. Adv. Sun., ec. 7.

### PASTORS

**ommissioned:**

*nann, Richard*, in Vanport Congregation, ortland, Oreg., by Wm. H. Hillmer, 2. Adv. un., Dec. 7.

*wcock, Fred B.*, in St. Paul's Church, Monrrey, Mex., as professor of the seminary t Monterrey, Mex., by C. A. Lazos, Nov. 26.

*le, Waldemar A.*, as missionary at large of e California and Nevada District by August ansen, 3. Adv. Sun., Dec. 14.

**stalled:**

*r, Milton*, in Trinity Congregation, Roanoke, l., by E. Glock, 3. Adv. Sun., Dec. 14.

*mann, W. E.*, in St. Paul's Congregation, otter, Nebr., by C. P. Pebler, 2. Adv. Sun., ec. 7.

*ke, Victor W.*, in Holy Ghost Congregation, ergholz, N. Y., by Carl A. Frankenstein, Adv. Sun., Dec. 7.

*tfeld, Emil E.*, in Immanuel Congregation ear Lewiston, Minn., by Earl O. Schwerann, 3. Adv. Sun., Dec. 14.

*rther, M. J.*, in St. Paul's Congregation, St. homas, N. Dak., by W. J. Hintz, 3. Adv. un., Dec. 14.

*pff, John M.*, in Our Redeemer Congregaon, Cloquet, Minn., by Christian B. C. esleby, 3. Adv. Sun., Dec. 14.

*mers, Richard*, in Bethel Congregation, Fort odge, Iowa, by A. F. Boehnke, 3. Adv. Sun., ec. 14.

*ller, O. L.*, in St. Paul's Congregation, Ellsorth, Kans., by W. J. Stelling, 1. Adv. Sun., ov. 30.

*ert, John V.*, in St. Paul's Congregation, usanville, Calif., by Theo. E. Hoelter, 3. Adv. un., Dec. 14.

*el, E. G.*, in Trinity Congregation, Spencer, Dak., by President Walter Nitschke, 2. Adv. un., Dec. 7.

*mann, George*, in the Mission Congregation, alled Lake, Mich., by E. L. Stuempfig, Adv. Sun., Dec. 14.

*roeder, Albert F.*, in St. Salvator Congregaon, Venedy, Ill., by F. A. Duensing, 2. Adv. un., Dec. 7.

*ms, Fred G.*, in St. Paul's Congregation, uchanan, Mich., by Theo. Laesch, 2. Adv. un., Dec. 7, and in Faith Congregation, hree Oaks, Mich., at Sawyer, Mich., by E. hury, 3. Adv. Sun., Dec. 14.

### TEACHERS

*nid, Kurt*, in St. Peter's Congregation, Jo-t, Ill., by Erdmann W. Frenk, 2. Adv. Sun., c. 7.

*lies, Leslie R.*, in St. Peter's Congregation, st Detroit, Mich., by Theo. O. Leitz, 13. n. p. Tr., Aug. 31.

## Dedications

*geport, Nebr.* The new parsonage of St. ul's Congregation (Oscar Sylwester), 25. n. p. Tr., Nov. 23.

*yle, Ill.* The new church of Messiah Conegation (Paul F. Hartmann), 3. Adv. Sun., c. 14.

*Creek, Minn.* The enlarged and remodd church of Trinity Congregation (Wm. E. liedrich), 3. Adv. Sun., Dec. 14.

*gatuck, Conn.* The new organ of St. Paul's ngregation (O. H. Bertram), 23. Sun. p. ., Nov. 9.

*rloo, Iowa.* The new church of Concordia ngregation (R. R. Radtke), Dec. 9.

## Cornerstone Laying

*sholm, Alta., Can.* The St. Peter's Congegation (A. Gehring) laid the cornerstone a new church, 23. Sun. p. Tr., Nov. 9.

## Announcements

*stor H. M. Hilpert*, Winside, Nebr., has appointed Visitor of the Fourth Circuit he Northern Nebraska District, taking the of Pastor E. L. Borgmeyer, who has accepted a call into another District. — WALTER E. HOMANN, *President*, Northern Nebraska District.

*The Rev. Rudolf Kiviranna*, formerly pastor in the Estonian Evangelical Lutheran Church, has successfully passed a colloquy and is admitted to our Synod. — By authorization of the SYNODICAL EXAMINING COMMITTEE. LOUIS J. SIECK.

*Rev. Alfred Sudars*, formerly a pastor of the Evangelical Lutheran Church of Latvia, has made application with the undersigned for membership in our Synod. — A. H. WERFELMANN, *President* of the Northern Illinois District.
Dec. 18, 1947

The Electoral College of Concordia Teachers College, River Forest, Ill., meets Jan. 13 at 10 A. M. to elect a professor of music. — P. L. KLUENDER, *Secretary*, BOARD OF CONTROL.

## Needed

A new mission begun in Correctionville, Iowa, Grace Lutheran Church, is in need of a *Communion set.* Here's a fine place to send your old set where it will be deeply appreciated. — REV. ROBERT O. WUDY, Box 161, Quimby, Iowa.

## Wanted

If any church or individual has a used *mimeograph* machine or a small *reed organ* that might be donated or sold cheaply to a small mission congregation, please communicate with ZION LUTHERAN (Mo. Synod) CHURCH, 621 S. Main St., Pasadena, Tex.

## Election Result

*Mr. Wilbert Rosin*, Concordia, Mo., was elected to the Chair of History and Social Studies at St. Paul's College, Concordia, Mo., in a meeting of the Board of Electors on Dec. 17, 1947. — O. G. TIEMANN, *Secretary*, BOARD OF CONTROL.

## Concordia Historical Institute Needs Pictures

At the present time the Institute is making a special effort to collect and properly classify photographs of men and women who have helped to make Lutheran history. The Institute has an excellent collection of such photographs, but it is far from complete. We would appeal to the readers of the LUTHERAN WITNESS to help us in completing our collection. We need pictures of professors, pastors, teachers, and prominent laymen. If anyone is willing to give such photos to Concordia Historical Institute, it will be appreciated. All photographs mailed should be carefully packed against crushing. Photographs should be labeled with the name and the birth and death date of the individual, and, if possible, the date of the photograph. Address your package to Concordia Historical Institute, 801 De Mun, St. Louis 5, Missouri. — A. R. SUELFLOW, *Assistant Curator.*

## European Exchange Correspondents

The Emergency Planning Council and the Editorial Department of the *Lutheraner for Central Europe* receive bona fide requests for exchange correspondents. These requests are not written in the interest of receiving food packages, but come from cultured people who, after the years of isolation under the Hitler regime, seek opportunities for exchanging ideas on church work and related questions. The correspondence may be carried on either in English or German. Please communicate with PROF. F. E. MAYER, 801 De Mun Ave., St. Louis 5, Missouri.

## Wheat Ridge Foundation Scholarships

The Wheat Ridge Foundation is offering eight $1,000 scholarships for the academic year 1948—49 for the purpose of training in medical social work. The scholarships carry a stipend of $1,000 each per academic year. A like amount will be offered for the second year of study provided that the recipient has established a satisfactory school record in his first year.

The requirements for candidates are as follows:

The applicant must:

1. Agree to the provisions of the scholarship.
2. Be a member in good standing of a Lutheran congregation.
3. Hold a bachelor's degree from an accredited college (or present evidence that he will have such a degree by June 30, 1948) and have completed the courses required for admission to a school of social work approved by the American Association of Medical Social Workers.
4. Submit an official transcript of his academic record signed by the dean or registrar of the college from which he received, or will receive, his bachelor's degree.
5. Submit a statement concerning his academic and personality qualifications for the professional study of medical social work signed by the dean of his undergraduate college or by the dean or director of an accredited school of social work.
6. Provide a certificate of good health.
7. Provide a recent photograph.

Applications are also invited from students who are at present studying in a school of social work and who wish to complete their studies in medical social work.

Applications for scholarship must reach the committee before April 1, 1948.

Application blanks may be secured by writing the Wheat Ridge Foundation Committee on Scholarships, Valparaiso University, Valparaiso, Ind.

## Changes of Address

**Pastors**

Beer, Milton W., Box 238, Roanoke, Ill.
Froelich, Herbert, 616 Walnut St., Newton, Kans.
Galen, A. W., 917 Dawson St., Waterloo, Iowa.
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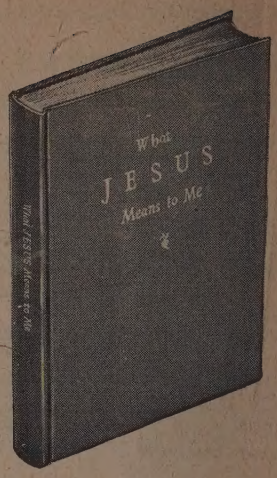


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